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A

SERMON

Preached at the Opening of the

GENERAL INFIRMARY

At *HULL*,

On WEDNESDAY the first of SEPTEMBER, 1784.

BY THE

Rev. JAMES STILLINGFLEET, M.A.
Rector of HOTHAM, YORKSHIRE.

Published by Request of the Governors of the Infirmary for the Benefit of the Charity.

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[Price ONE SHILLING.]

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GENERAL INFIRMARY

AT LEEDS,

On Wednesday the 8th of September, 1784.

BY THE

Rev. JAMES STILLINGFLEET, M.A.

Rector of Thorpe, Yorkshire, &c.

BRITISH MUSEUM

Printed by A. WARD; and Sold by C. Lowndes, in the Poultry, London; the Booksellers in Hull, Beverley, and York; J. Binns, Leeds; J. Swan, Bradford; N. Binns, Halifax; and at the General Infirmary, Hull.

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TO

THE GOVERNORS OF THE

GENERAL INFIRMARY

AT HULL

THE FOLLOWING DISCOURSE

PUBLISHED AT THEIR REQUEST

AND

FOR THE BENEFIT OF THAT CHARITY

IS RESPECTFULLY INSCRIBED

BY THEIR OBEDIENT SERVANT

THE AUTHOR

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SERMON.

MATTHEW XXV. 40.

And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as Ye have done it unto one of the leaſt of theſe My Brethren, *Ye have done it unto* Me.

WHEN Man came originally out of the Hands of God he was completely happy both in Body and Soul. Pain, Sickneſs, and Miſery were then quite unknown, nor did any Apprehenſions of their Intruſion diſturb his bliſsful State. With a Mind full of Happineſs, and a Body full of Health and Vigour, he loved, ſerved, and enjoyed the Lord his God.

And had He retained his native Innocence, all Things had remained in their original State of Perfection. But the Interruption, which they have ſuffered by Means of the Fall, through Sin, is too

glaring to eſcape our Notice, and too affecting not to excite our Grief. By this Act of Rebellion againſt the Majeſty of Heaven, a Deluge of Woes has overwhelmed the human Race, and rendered this World, which was once a Scene of Bliſs, little leſs than a Land of continual Miſery.

To alleviate this Load of Woe, and counteract, as far as poſſible, its baneful Influence, is an Object truly worthy the Attention of every benevolent Mind. And happy ſhould we each eſteem ourſelves in Proportion as God has put it in our Power to be inſtrumental in promoting ſo good and excellent a Work.

Agreeable to the Deſign of the Office, which I have the Honour this Day to fill amongſt you, I ſhall beg Leave to recommend this to your peculiar Attention on the *Chriſtian Principle* ſet before us in the Text. In doing which I ſhall obſerve,

I. That it is the indiſpenſable Duty of all, according to the Ability which God has given them, to ſhew Kindneſs and Compaſſion to their diſtreſſed Fellow-Creatures.

II. That God has a very gracious and particular Regard to ſuch Acts of Kindneſs, &c. when done

done from a real Principle of Faith and Love.

And, then,

III. Addreſs myſelf to you on the preſent Occaſion,

I. *It is the indiſpenſable Duty of every one of us, according to the Ability which God has given Him, to ſhew Kindneſs and Compaſſion to his diſtreſſed Fellow-Creatures.*

I ſay it is Our *Indiſpenſable Duty.* It is not a Matter of Indifference, which we may either do or leave undone, juſt as Whim, Caprice, or Inclination may ſuit, or—what is *only* very good and laudable *where it is exerciſed*; but it is what God expects and requires at our Hands, as a Duty of a very weighty and ſacred Nature.

This is the Voice both of Nature and of Revelation.——In the former, indeed, it is now ſo obſcured and weakened, that we frequently ſee it too feeble to be heard, thro' the interpoſing Clouds of Intereſt and Gratification. Theſe ſo powerfully miſlead the Underſtanding, and captivate the Heart, that Dictates, tho' ſo forcible in themſelves, have but too unequal Efficacy againſt the ſuperior Perſuaſion of theſe Temptations.

But—be this as it may; the Matter reſts upon a more ſolid Foundation. The Authority of JEHOVAH is ſtamped upon it. In the Word of his Truth he has moſt frequently and poſitively commanded our Attention to this Duty. Every one, therefore, that profeſſes himſelf a Chriſtian, or to have any Regard to that Word, muſt conſider, that he is neceſſarily called to the Obſervation of this, as a Duty of Indiſpenſable Obligation. And while we live in the careleſs Neglect of it, or ſhew little Regard to ſo eſſential a Part of Chriſtianity, it is in vain that we bear the Name of Chriſt, or flatter ourſelves with the Hope of his Favour here, or his Kingdom of Heaven hereafter. [a] "For He that hath this "World's Goods, and ſeeth his Brother have Need, "and ſhutteth up his Bowels of Compaſſion from "him, how dwelleth the Love of God in Him?"

It has pleaſed God, in the Diſpenſations of his Providence, as in the Works of Nature, to appoint a Variety of Situations. Theſe are not to be looked upon as Things of *Chance*, or mere fortuitous Circumſtances, but as the Reſult of infinite Wiſdom and Goodneſs, deſigned for important Purpoſes, and having all of them a neceſſary and friendly Relation to each other in the great Scale of Beings. And the true

[a] 1 John iii. 17.

true Happineſs of each Individual depends, much more than we are generally aware of, on our due Attention to, and faithful Diſcharge of, theſe our Duties to each other in our reſpective Stations. [b] "For the Eye "cannot ſay to the Hand, I have no Need of thee; "nor again, the Head to the Feet, I have no Need "of you; nay, thoſe Members which ſeem to be "more feeble are neceſſary," and form an important Part of the *Whole*, and if neglected, or ſuffered to run to Decay, may leave behind a Gap, which we may rue when it is too late.

No one, ſurely, that thinks with any Coolneſs or Propriety, can imagine, that a Being of infinite Goodneſs, as God is, has given to ſome of his Creatures an Abundance of thoſe good Things, which he has denied to others, for no higher End than that they may take their Eaſe, indulge their Appetite, lord it over their Fellow-Creatures, adore it as their Deity, or employ it inceſſantly in the Service of an inſatiable Thirſt of getting more. He cannot but conclude, that, in this unequal Diſtribution of Things, far greater Objects are in View. That God means hereby to give them a more favourable Opportunity of doing Good, and calls for the Exerciſe of thoſe Acts of Kindneſs and Compaſſion which Chriſtianity

[b] 1 Cor. xii. 21, 22.

Chriſtianity inculcates, and which they are thus enabled more fully to perform. That they are *his Stewards* of the Things which they poſſeſs, to employ according to his Direction, for the Relief of them that ſtand in Need.

And thus the *Scriptures* inform us. God there declares that he conſiders our Attention to the Poor and Afflicted as a Teſt of our Love to *Himſelf*, and of our Regard to his Commands, and that, at the Great Day of his Coming to Judgment, he will make full Enquiry of each, according to that which he has received, whether it has been duly employed to this End or not.

It behoves very one, therefore, to remember, that Money, though it may in itſelf be conſidered as a Bleſſing, is yet by no Means ſure to prove ſuch to its Poſſeſſors. This depends very much on the Uſe which is made of it. It may, indeed, be a *great* Bleſſing, both to ourſelves and others, by a proper and pious Improvement: But ſo far is it from being *neceſſarily* a Good to us, that, not unfrequently, through our Abuſe, it becomes one of our greateſt Misfortunes.

This is the Caſe whenever (as too often) it is applied to the Purpoſes of Pride, Luſt, or Ambition on the one Hand, or niggardly withheld by a griping Covetouſneſs on the other. And I doubt not, I may farther add, that it will ever be found proportionably injurious to the true Comfort of the Poſſeſſor, as it is diverted from thoſe good Ends for which God has imparted it to us.

The firſt Chriſtians were ſo ſenſible of this Duty of a religious Uſe of their Money, that they counted none of the Things which they poſſeſſed as their own, but had all Things in Common. And, tho' I would by no Means be underſtood to infer, that, in the preſent State of Things, the ſame Community of Goods is either required or expedient; yet I would obſerve, that the *Spirit* on which this was done is *always* to be recommended and admired; and *that Chriſtian Equality*, which the Apoſtle enjoins, 2 Cor. viii. 14. by a voluntary Communication of our Subſtance for the Relief and Comfort of our neceſſitous Brethren, is a Duty incumbent on every one that bears the Name of *Chriſtian*. It concerns every one of us, therefore, to ſee, that no Lazarus lie at our Gate full of Sores and diſregarded, or in Want of thoſe Crumbs which ſo plenteouſly fall from our Tables, while we are faring ſumptuouſly every Day, cloathed

cloathed in Purple and fine Linen, or heaping up Riches for the Advancement of ourſelves and Families. For, if the Cries of ſuch Sufferers enter into the Ears of the Lord of Hoſts againſt us, our Money will be only to our greater Condemnation, and we ſhall be utterly unable to ſtand when God appeareth, or to give up our Accounts to Him, when He comes to make final Enquiry. For, I obſerve,

II. *That God has a very gracious and particular Regard to Acts of Kindneſs and Compaſſion when done from a Principle of Faith and Love.*

"Inaſmuch as Ye have done it unto one of the leaſt "of theſe my Brethren, Ye have done it unto *Me.*"

From the foregoing Conſiderations it muſt appear, that God cannot be inattentive to the Manner in which we uſe our Subſtance, and particularly to what Part of it we employ in the Relief and Aſſiſtance of our diſtreſſed Brethren. The Injunctions which he has given us on this Head, as well as the final Account to be demanded concerning it, ſuggeſt this with the fulleſt Evidence. And the whole Tenor of his Word ſpeaks the ſame Language.

In thoſe ſacred Pages we every where find his peculiar Regard expreſſed toward the Poor and Indigent. And though it muſt, indeed, be granted, that in many Places *the Poor in Spirit* are the Perſons more immediately intended, yet, in others, thoſe of low and afflicted Circumſtances are no leſs evidently pointed out.

To their weak and defenceleſs State he ſtands forth the profeſſed Guardian and Protector; denounces his Wrath againſt the Man that ſhall dare to oppreſs them; commands ſuch as have it in their Power to afford them Aſſiſtance; and promiſes his ſpecial Favour and Reſpect to thoſe that relieve and help them in their Neceſſities.

[c] "He that hath Pity upon the Poor lendeth unto "the Lord, and that which he hath given, will "*He* pay him again."—[d] "Bleſſed is he that conſidereth the Poor, the Lord will deliver him in "Time of Trouble." And to thoſe, whoſe ſtony Hearts can be inſenſible to the Cries of their Calamity, he declares, that [e] "Whoſo ſtoppeth his Ears "at the Cry of the Poor, He alſo ſhall cry Himſelf, "but ſhall not be heard." And again, by the Mouth of his Prophet Iſaiah, after having charged

 his

[c] Prov. xix. 17.—[d] Pſalm xl. 1.—[e] Prov. xxi. 13.

his People to ſee that they were not wanting in the Exerciſe of theſe Acts of Kindneſs and Mercy towards the Poor and Diſtreſſed, He tells them, that if they did indeed pay a due Regard to theſe his Commands, and ſhew themſelves thus compaſſionate as they ought, that then his Bleſſing ſhould ſo be with them, that [f] "their Light (i. e. their Peace, "Happineſs, and Proſperity) ſhould break forth as "the Morning, and riſe out of the moſt gloomy "Obſcurity."

But—above all,——the divine Regard to theſe Duties ſhines forth with peculiar Splendor in the Example of the *bleſſed Jeſus*. *His Life* was one continued Scene of Benevolence and Goodneſs. Drawn by the moſt unparalleled Compaſſion for our miſerable State, he gave himſelf a Victim for us, to redeem us from our Depth of Woe, and reſtore us to God and Happineſs. And while thus, in the higheſt and moſt extenſive Senſe of the Words, [g] "He bare "our Griefs and carried our Sorrows," as our Sacrifice and Atonement, the Infirmities and Sickneſſes of our diſeaſed *Bodies* alſo lay near to his Heart, and ſhared his Pity and Regard. During the Time of his Abode on Earth, it was his conſtant Delight and Work to miniſter ſalutary Relief. [h] "He went about

[f] Iſaiah lviii. 7.——[g] Iſaiah liii. 4.——[h] Acts x. 38.

"about doing Good, and healing all Manner of "Sickneſs, and all Manner of Diſeaſe. [i] The Blind "received their Sight, and the Lame walked; the "Lepers were cleanſed, and the Deaf heard; and "the Tongue of the Dumb was made to burſt forth "in the high Praiſes of their God."

No Object of Diſtreſs ever made Application to Him in vain, but found an immediate and kind Friend in his gracious and benign Heart. [k] "I "will, be thou clean.—[l] Go in Peace, and be whole "of thy Plague.——[m] Riſe, take up thy Bed and "walk."——Such were the encouraging Anſwers which met their humble Cries, and comforted them in their Afflictions.

And in all this our bleſſed Lord meant not only to exerciſe his divine Mercy and Goodneſs, but to recommend to all his Followers the ſame Diſpoſitions and Conduct, [n] "Leaving us an Example that We "ſhould follow his Steps."

How beautifully does he inculcate this Duty in the Deſcription of the wounded Traveller relieved by the tender-hearted Samaritan! While Hardneſs of Heart and unfeeling Diſregard ſtand reprobated

[i] Mat. xi. 5.—[k] Mat. viii. 3.—[l] Mark v. 34.—[m] John v. 8.—[n] 1 Pet. ii. 21.

and expoſed in the moſt ſtriking Light, in the faſtidious Pride and unrelenting Cruelty of the Prieſt and Levite; the generous Pity and humane Condeſcenſion of this benevolent Stranger are marked with his high Applauſe, and held up to View as a Pattern for univerſal Imitation. [o] "Go, and do thou likewiſe."

But amongſt All that ever proceeded from his gracious Lips on this Subject, the Words of the Text ſpeak his Regard to this Duty in Language the moſt aſtoniſhing. He here declares the *Perſonal Share* which he takes in theſe Things, not only approving of them as good, and rewarding them from his Throne in the Day of his Judgment, but that he conſiders them as done to *Himſelf*. [p] "As if the Afflictions "had been borne in his own Perſon, and he Him"ſelf had received the Benefit and Conſolation of "their Charity."

After *ſuch* a Declaration then, what can be added more? Every Principle of Gratitude, Intereſt, and Love is here called upon in the loudeſt Manner to exert itſelf with full Scope, and receives the fulleſt Encouragement which is poſſible to be given.

But—

[o] Luke x. 37.

[p] Venn's Complete Duty of Man, firſt Edition, p. 324, one of the moſt excellent Pieces of vital and practical Chriſtianity.

But—leſt any ſhould miſtake me in what has been ſaid, as tho' it were the mere Performance of the *outward Act*, which our Lord thus approves of and ſo highly applauds, it may be neceſſary to obſerve, that the Text, when duly conſidered, will be found to ſpeak no ſuch Language. It is not the *Opus Operatum*, as it is called, the *meer Act of Giving*, which is here ſpoken to, but the *Diſpoſition of the the Heart*; the Love and Regard which is therein ſhewn to Chriſt and to our Brethren. It is the *Principle* upon which the Act is done, which gives the *Quality* to the whole, and renders it acceptable to God, and well-pleaſing in his Sight. *This* is the very Soul and Eſſence of the Action; "Inaſmuch "as Ye have done it unto one of the leaſt of theſe "*My Brethren*, ſays Chriſt, ye have done it unto "*Me*."

In perfect Harmony, therefore, with the reſt of the Word of God, it teſtifies, that it is the Love to Chriſt, here ſhewn to *Him* in his *afflicted Members*, which is ſo highly regarded and acknowledged.

And, indeed, as without this Principle it ceaſes to be *any* Act of *Charity*, or of any Benefit to the Giver; ſo when done from *contrary* Principles of Self-

§ Mat. xxv. 40.

Self-Righteouſneſs and Pride, we doubt not to pronounce it *Evil*.

When Men are thus *bargaining* with God for the Pardon of their *Sins*, and thinking to purchaſe with their *Money*, that which it coſt the Father no leſs than the *Blood of his dear Son* to procure, can we ſuppoſe *this* to be an acceptable Sacrifice to *Him*; or can it be any Thing leſs than an Affront to his Majeſty and Goodneſs? For what is this but to make the Croſs of Chriſt of none Effect; to vacate at once the whole Grace of our Redemption; and to ſhew that we eſteem Sin to be ſo mere a Trifle, that, inſtead of requiring the Blood of Jeſus Chriſt to atone for it, it may eaſily be compenſated for by ſo low a Commutation? Far will it ever be from the Heart of our God to regard *ſuch* Gifts, or pour ſuch Contempt on his Son and Sacrifice. And let every one dread to offer ſuch unhallowed Fire before the Lord, leſt he provoke the Jealouſy of the Almighty, and it burſt forth and conſume both Him and his Offering in a Moment.

No, Sirs, while the humble, grateful Tender of a Part of his own Bounties to the generous Giver, for the Uſe of his afflicted Poor ones, is looked upon with a kind Approbation, and the ſympathizing De-

ſire

fire to wipe away the Tears of Anguiſh from the Eyes of the Diſtreſſed meets with a gracious Regard; the ſupercilious Vaunt of Oſtentation, or the preſumptuous *Bribe* of Money will be rejected with Abhorrence and Diſdain. "Tis *Charity*, i. e. *Love*, which God regards and calls for; and "tho we give all "our Goods to feed the Poor and our Bodies to be "burned, and have not *this Charity*, it profiteth us "nothing."[†] ——But I haſten now,

III. *To addreſs myſelf to you on the preſent Occaſion.*

In what has been already advanced, I have endeavoured to lay before you the Duty of ſhewing Compaſſion to our diſtreſſed Brethren, and the Regard which God hath expreſſed to them that do ſo upon the Chriſtian Principle of real Charity.

The Subject is ſo conſonant to every Principle of Scripture, Reaſon, and Humanity, that I flatter myſelf you cannot but approve its Excellence, and acknowledge it to be indeed our Duty.

What I have farther to offer, is only to urge and recommend to you to teſtify your practical Attention to theſe Things in the Inſtitution now before us.

[†] 1 Cor. xiii. 3.

And you will give me Leave to ſay a more favourable Opportunity for the Purpoſe cannot be propoſed or deſired. It is an Inſtitution, which, while it reflects the higheſt Honour upon thoſe under whoſe Auſpices it has been eſtabliſhed, at the ſame Time addreſſes itſelf to the Heart of every well-diſpoſed Perſon for his Patronage and Aſſiſtance.

The Objects of it are ſuch as beſpeak our utmoſt Pity and Compaſſion. They are all *Poor*; and, together with the Burthen of Poverty, have the additional Diſtreſs of Sickneſs and Pain. The greater Part of us, who, in *our* Times of Indiſpoſition, have every Relief at Hand which human Art or Nouriſhment can ſupply, can have but a very faint Idea of what many of theſe poor Creatures ſuffer, who have to ſtruggle with ſuch a *complicated* Load of Woe. And while the Body is thus racked, and ſcarce able to ſupport itſelf under the Weight of its Affliction, the Minds of *ſome* of theſe are, not unfrequently, more exquiſitely ſuffering, by ſeeing a whole Family reduced to pining Hunger, through Want of the Aſſiſtance of that parental Hand, to whoſe Induſtry they continually looked up for the Supply of their daily Neceſſities.

Now

Now what Heart is there, that is not loſt to all Feeling, but muſt ſpring forward to embrace an Opportunity of adminiſtering Comfort to ſuch Circumſtances? Who but muſt rejoice in being an Inſtrument, in God's Hand, of aiding ſuch Diſtreſs, and bleſs Him for the Privilege and Happineſs? Surely, Sirs, there is far more real Joy and Satisfaction to be taſted in ſuch an Employment of our Talent, than in all the Ways by which Happineſs is generally purſued, thro' the deluſive Circle of human Amuſements.

But nevertheleſs, however we might many of us wiſh to afford ſuch Aid to the Diſtreſſes of our Brethren, it is in the Power but of few, comparatively, to do this in general. The very great Expence which muſt often attend theſe Caſes, exceeds the Ability of our confined Incomes, and therefore muſt render us incapable of executing what our Hearts would ſo charitably deſire.

How happy then ſhould we eſteem ourſelves in the Opportunity now afforded us, whereby, through the joint Contribution of many, we may bear a Part in effecting this deſirable End, and making it as extenſive as poſſible.

Attend then, I beſeech you, Sirs, to the united Cries of your ſuffering Fellow-Creatures. The Poor, the Maimed, the Halt, and the Diſeaſed, become humble Suppliants to your Liberality, and intreat you not to let them periſh, or drag on a miſerable Exiſtence, through Want of thoſe charitable Aids, which God has put in your Power to afford them.

In Gratitude then to Him, whoſe Bounty alone has made you to differ, and whoſe kind Hand it is that daily preſerves you from their Sufferings, (as well as for their Sakes) we implore your kind Aſſiſtance.

Nor can I doubt your Readineſs.—The very liberal Spirit which has ſo nobly diſtinguiſhed itſelf amongſt you already, from the very firſt Foundation of this Charity, teſtifies your proper Senſe of theſe Things, and proclaims your Forwardneſs on the Occaſion.

Go on then, Sirs, and let it be your Ambition to excel in this good Work. And while your growing Opulence and Commerce increaſe your Weight and Ability in Life, let your Abilities, your Subſtance, and your Influence ever befriend this humane Appointment.

The Advantages ariſing from ſuch an Inſtitution, in this populous and commercial Place, are too obvious to need inſiſting upon, and have been already laid before you in a more able Manner by others[1], who have addreſſed you at different Times in the Behalf of this Charity. The Benefit which has been received from it at preſent, beſpeaks its Proſpect of great Uſefulneſs. By the Account on the Books it appears, that, ſince the firſt Reception of Patients from September 26th, 1782,—694 Perſons have been admitted, of whom 372 have been diſcharged cured, and 74 greatly relieved. And, what is very encouraging to every Well-Wiſher to this Work, the proportionate Number of Perſons cured in the laſt Year, is more than double to that of the former Year; a Circumſtance worthy our Notice, and flattering to our Expectations.

If in the very confined Situation then in which it has hitherto been obliged to be carried on, ſuch Succeſs has attended the ſkilful, generous, and diligent Endeavours of the Gentlemen of the Faculty, what may we not expect from a more extenſive Scale, ſupported by increaſing Liberality!

[1] This refers to the Sermon preached at the laying of the Foundation-Stone by the Rev. Mr. Robinſon, Vicar, as well as by the reſt of the Clergy of Hull at different Times.

Let us then, with Thankfulneſs to God, exult in the happy Occaſion of this Day, when we ſee this Betheſda, *this Houſe of Pity and Mercy*, an Ornament to this Town, and a Bleſſing to the whole Neighbourhood, throw open her Gates to receive the Diſtreſſed, and to relieve the Miſeries of Mankind. Let us each, from the Bottom of our Hearts, wiſh her Proſperity. Let every Breaſt be warmed with Charity, and every Hand wide open to contribute.

Remember, Sirs, it is upon the Contributions of the Benevolent, that its Power to do Good muſt depend.

We have the Satisfaction to ſee the Building now erected; and ſuch in every Reſpect as anſwers our moſt ſanguine Expectations[r]; but the Expences by which the Charity muſt be carried on are very great, and call for powerful Reſources; and I need not remind you, that its Capacity of doing Good muſt neceſſarily very much keep Pace with the Fund by which it is maintained.

Permit

[r] It muſt be a great Satisfaction to the Contributors to this excellent Charity, and the fulleſt Anſwer to all Objections of thoſe, who have not yet lent a benevolent Hand, as well as an Encouragement to them no longer to withhold it, that while there is almoſt an univerſal Outcry in the Kingdom, reſpecting the profuſe Waſte of Money in the Erection of Buildings appropriated to ſuch Uſes, the Whole of this has been conducted with the ſtricteſt Oeconomy; ſo

Permit me then yet once more to addreſs you, in the Words of an Apocryphal Writer, [a] "If thou "haſt much, give *plenteouſly*; if thou haſt little, do "thy Diligence gladly to give of that little."

There are few of us, I apprehend, who, upon a cloſe Review of our Accounts, will not find Cauſe to be humbled before God, that our Acts of Charity do not bear a greater Proportion to the reſt of our Expences. A few Shillings, or it may be a Pound or two, given away in the Year for ſuch Purpoſes, is too generally thought ſufficient, while, at the ſame Time, *many* Pounds are laid out upon ourſelves in Dreſs or Amuſements, and made little or no Account of. But may we not ſuppoſe it would be a more pleaſing Sight to our great Maſter, if more was beſtowed in doing Good, and leſs upon our own Self-pleaſing? [t] "To be Eyes to the Blind, "Feet to the Lame, and a Father to the Poor;" theſe are the Ends which are moſt worthy of a Chriſtian's Aim, and which will be ever moſt acceptable

that, inſtead of a Magnificent Palace for the empty Purpoſe of Parade and Shew, they are furniſhed with a neat, plain, yet handſome and commodious Structure, every Way adapted to the End deſigned. And I muſt with Pleaſure declare, to the great Honour of the Committee under whoſe Inſpection the Whole has been conducted, that, of all which I have ſeen in the Kingdom, I have not obſerved One in which Neatneſs, Simplicity, and Convenience are more happily united.

[a] Tobit iv. 8.——[t] Job xxix. 15, 16.

ceptable to the Bleſſed Jeſus. And however the Lawfulneſs of a different Manner of ſpending our Money may be pleaded for, or allowed of by the World in general, we ſhall do well to conſider whether it may indeed be equally approved of at the great Day of our Lord Jeſus Chriſt.

Let us remember then, that *that* Day is coming, when our Accounts will be called for and ſtrictly audited; for we are not *Proprietors*, but *Stewards* only of the Things which we poſſeſs.

Dives may ſpend his Money in rich Apparel, and fare ſumptuouſly every Day, and think there is no Harm in it; and the unprofitable Servant may hide his Talent in a Napkin, and ſay he is no Waſter of his Maſter's Subſtance; but the Cries of the neglected Lazarus come up before God againſt the one, and the Place of weeping and gnaſhing of Teeth awaits the other.

As there will be Perſons appointed to receive your Contributions, let the Collection this Day teſtify the Goodwill of your Hearts, and be an encouraging Omen of the future Proſperity of this Infirmary. Remember whoſe Cauſe we plead, and whoſe Eye beholds us. 'Tis the Lord Jeſus Chriſt in his diſtreſſed

treſſed Members who ſolicits your Help and Compaſſion. And can you deny *Him?*—Baniſh every contracting Thought. Give full Scope to the Pleas of Conſcience, Gratitude, and Mercy. And may the Words of the Text now and at all Times be ſo before you, and powerfully influence your Hearts, that, at the great Day of the Coming of the Lord Jeſus, you may, to your unſpeakable Comfort, hear Him addreſs them to you with his own Mouth, "Inaſmuch as ye have done it unto One of the leaſt "of theſe *My Brethren*, ye have done it unto *Me*."

Now, to Father, Son, and Holy Ghoſt, three Perſons in one Godhead, be aſcribed all Praiſe, Dominion, and Salvation for ever.

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